

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"A noise shall come even to the ends of the earth ; for the Lord hath a controversy with the nations : he will plead with all flesh ; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

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"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE,
GOODWILL TOWARD MEN."

BY ELDER WILLIAM FULLER.

Such was the song sung by the heavenly host at the advent of the Messiah. Their joy was beyond earthly measure. The heavens echoed their rejoicings; the plains heard their sounds; the shepherds knew their voices; an era had dawned upon time which events never should destroy. As at the dawn of creation the morning stars sang together, and the sons of God shouted for joy, so at the dawn of redemption the angelic armies sent forth their sublime prophetic song of peace.

Shepherds were not the only ones warned of the great occurrence. A star appeared in the east, that led wise men to Jerusalem to search for that King then born; Herod, the scribes, and the chief priests seemed interested; and by appearance one might have judged that the long-looked-for deliverance had arrived.

But how soon were matters changed! Many hearts were saddened, and many a dark event followed, which seemed to give the lie to that song; so much so, that a one-sided spectator may have concluded that the *man-child* brought confusion instead of peace, terror instead of joy, and consternation instead of happiness.

Judge, by the events recorded, whether peace seemed to accompany his birth. A short time had passed when his

reputed father and his mother were compelled to flee for him into Egypt, and two years had not expired ere Herod, on account of him, sent to slay all the male babes in Bethlehem. Question the parents, when the soldier tore away the sucking babe from its mother's breast, to slay it with the sword, or when they spilled the blood of a hopeful child, if they believed in that song. When but twelve years old, Jesus went to the customary feast; and instead of his accompanying his parents as a dutiful child, they were compelled to return a day's journey in sorrowful anxiety to search for him; and not till three days had thus passed away did they find him. What parents would be moved with peace to receive such an answer from their child as he gave them?

His own words subsequently were—"Suppose ye that I am come to give peace on the earth? I tell you, nay; but rather division;" and many circumstances straitly belied the angels' song; yet, with all these portentous events, he was the bearer of peace and goodwill to all men.

Travel with him in his career, and see when they were about to cast him from the brow of the hill, or when the scribes and Pharisees were tormented to catch him, if they were impressed that he

was the harbinger of peace. No. Some said he was a blasphemer, others that he had a devil and was mad; and finally, when his followers looked for compensation for their sufferings, the voice of the enemy, "Crucify him!" was effective. Thirty-three years after the heavens had rung with joy, nature had to groan, disciples weep, and blackness clothe creation; for between earth and heaven hung the Messiah, the Prince of Peace, the great Redeemer. "Truly this was the Son of God." The world knew him not, but his disciples knew him, and could testify of what they had seen and heard, telling the people that the kingdom of heaven was at hand.

Eighteen centuries passed away, and men again had their synagogues, delighted in their scribes, with learned commentators, when God designed that darkness should no longer reign predominant. He spake; angels in heaven and just men on earth rejoiced; for a song sung so long since was to be fulfilled, even "peace on earth, goodwill toward men."

In the year 1820 a heavenly visitor appeared to Joseph Smith, declaring that the conflicting opinions of men were erroneous, and that God designed to make him an instrument to teach correct laws and build up a kingdom on the earth, in which God should be King and Lawgiver. What were then the rejoicings of angels, archangels, seraphim, and all around the throne of our Father, knowing that a day had dawned when the will of God should be done on earth as it is in heaven?

In 1830 a church and kingdom was organized. Then how devils howled, wicked men fought, scribes, editors,

priests, rulers, and kings endeavoured to destroy the *man-child*, and have never ceased trying to this day to make the prophecies of God, through his ancient and modern Prophets, to fail. "Mormonism" (so called) in these latter times is to bring peace on earth, and will not be overcome like the mission in the meridian of time, but shall stand till the knowledge of God shall cover the face of the whole creation.

Many will not believe its peaceful message. Some events, as in the time of Christ, apparently belie it. The persecutions of our brethren, the drivings from Jackson County, Kirtland, Davies County, Carroll County, Haun's Mill, &c.,—the occasional wicked exultations at seeing the blood of God's Saints and anointed one spilled, and in the towns or streets when the glad tidings of joy were being proclaimed, the mob with hireling hypocrites stoning and driving,—these are not forcible presentiments of peace! Yet we definitely and authoritatively assert that this work bringeth peace to all believers. Though fathers, mothers, children, or relatives may be disturbed when opposed to the same, we say that if they receive it, like the disciples of old, *they* shall testify of the work of God, and, in the face of all troubles or troublesome times, they shall have "that peace which the world can neither give nor take away," and shall know the end of "Mormonism" to be "peace on earth, goodwill toward men;" for by its laws it will bring about the time that men will be prepared to receive Christ and God, when

"Every man in every place
Will meet a brother and a friend."

MINUTES OF A GENERAL CONFERENCE

HELD IN PRESTON, MAY 5, 1861.

Morning meeting was opened by the congregation singing—"The morning breaks, the shadows flee." Prayer by Elder John Kay.

Sacrament was then administered; after which,

Elder Thomas Liez was called upon to represent the Present Conference. He reported it as being in good condi-

tion. The Priesthood were united, and the Saints generally enjoying good spirits. Several had been baptized, and prospects were promising.

President George Q. Cannon said— "It is with peculiar feelings I walk the streets of Preston, which were once trod by brothers Heber and Orson, and the brethren who were with them,

and afterwards by brother Brigham Young and others, when they first brought the Gospel to this country; since which time great changes have taken place, but God has not changed either in spirit or in power. Previous to proposing the authorities for you to sustain, we want to impress upon the minds of the Saints the necessity of voting honestly and sacredly. Some think it only a matter of form, and that it is immaterial whether they hold up their hands or not. Such should not be. We should be careful and know that we have no hard feelings towards those for whom we are about to vote, as the holding up of the right hand to heaven is the most holy form of vote that can be given."

He then moved—1st, that we sustain Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ throughout all the world, with Heber C. Kimball and Daniel H. Wells as his Counsellors; 2nd, that we sustain the Twelve Apostles, with Orson Hyde as their President; 3rd, that we sustain all the authorities as at present organized in Zion; 4th, that we sustain Amasa M. Lyman, Charles C. Rich, and George Q. Cannon as the Presidency of the European Mission; 5th, that we sustain Elder John Kay as District President of the Manchester, Liverpool, and Preston Conferences; 6th, that we sustain Elder Thomas Liez as President of the Preston Conference: all of which were duly seconded and carried unanimously.

He then continued—"Before leaving Liverpool this morning, the mail arrived, bringing us papers and letters from America, from which we learn that the States are in the utmost confusion, war being the chief topic. Thousands are being marshalled for the field, and the greatest excitement prevails. The Southern States are against the Northern, and the Northern against the Southern. Over twenty-eight years ago the people of those States were told that God had revealed to Joseph the Prophet precisely what is now taking place, commencing with the rebellion of South Carolina. This solemn warning they ridiculed and rejected. The Saints in that land have suffered many bitter trials from the hands of their

enemies; but the sufferings they have endured will sink into insignificance when compared with those which their enemies will endure. In their persecution of the Saints they raised up a demon in their own midst that they could not quiet again nor bury. They will now suffer from its effects among themselves. Amid the tumults and distress which are afflicting the United States, and are at the threshold of the doors of the other nations, I have no concern for the Saints in Zion—they are in perfect security; nor the emigrating Saints, if they are faithful, although their path may appear to be beset by difficulties: neither have I any anxiety for myself and the missionary brethren, for we are in the place God would have us to be; but I cannot say that I have the same feelings of security in relation to all the Saints who are in this country. I wish to have the same feelings respecting them that I have for the other classes of their brethren and sisters I have named. When they have lived their religion, and left no means untried of keeping the commandments of the Lord, these feelings can be entertained. But we cannot feel that there is that security for those who have had the privilege of gathering to Zion, but have not done so. They have not the same claim upon the protecting care of our heavenly Father as those who have lived their religion and been ever willing to punctually obey his commandments. It should be the constant effort of the Saints to be in the position that the Lord desires them to occupy; then, whatever may happen, they have claim upon his mercy, and he will protect them. Factories may be locked up, employment may be difficult to obtain, and famine and pestilence and calamities may be abroad in the midst of the land; but if you have neglected no opportunity of doing your duty, and have been faithful to your religion, God's care and deliverance will be extended to you, if you seek it in faith.

I would urge you to gather out of these lands, for the events now transpiring in the States are only the beginning of war and famine and bloodshed which will overtake this country and all others. May God bless you with his Holy Spirit, in the name of Jesus Christ. Amen."

AFTERNOON MEETING.

The meeting opened by the congregation singing—"How beauteous are their feet." Prayer by Elder Thomas Liez.

President Amasa Lyman said—"I feel gratified, after being in this country for some lapse of time, in visiting Preston; and in coming to you we have not merely come as a gratification, but to speak the truth, that good might be done. We have not come to preach, but to speak to you unbound and in the freedom and spirit of truth. When men preach, they are bound to certain formula, which are not so varied as speaking otherwise will admit.

One thing I wish to impress upon your minds is that you do not fully understand the Gospel. This may appear strange, but you do not. It is not possible you should, from the obvious fact, that as a whole it is untold. There is but one Gospel sermon, beginning with man's creation, and continuing while there is truth to learn. Have you received that which has been given for your salvation to lead you onward and upward in the principles of eternal life. How many there are who, in looking back to the time when they became acquainted with the first principles of the Gospel, at once perceive that they believed then much which they have not realised in their experience. It was so with myself. I believed that God would quickly consummate his work and make a speedy end of the wicked. I did not then see the necessity of the Church passing through such an ordeal of suffering and trial as it had been called to endure. Such were my views; and why should I think the people any different from myself? But my experience has taught me more of the goodness, love, and mercy of God towards all his creatures. We wish you to comprehend the reason why so little is understood of the Gospel. It is because you have been believing and listening to the instructions of men who spoke in behalf of God, without receiving and applying the same to your lives.

There is a great difference between a gift offered and accepting it. Suppose a nobleman offered a grand banquet, furnished with the choicest eatables, and invited all to come and partake of

the rich viands prepared, and they should only believe and listen, but not accept the invitation, what benefit would the starving receive? Hunger would still prey on their vitals, and at last they would famish and die. You must receive the Gospel, and live so as to become an embodiment of its principles. Were I to walk with this people, should I not see in the man of twenty years' standing in the Church the dark passions like the angry elements lashed into fury? When I see such, I consider they have not received the Gospel; for by it the passion is stayed, and anger departs, and they drink at the fountain of truth; and when the soul is tossed like angry billows, you can say as Christ did to the tempestuous sea—"Peace, be still!" and it is even so.

I want you to have correct ideas of the principles of the Gospel, to believe correctly, and keep your eye steadily on the prize. In my experience, I have not found the world full of blessings; but, with much labour and perseverance, I have been enabled to accomplish what has been required at my hands. The same spirit of perseverance which urges the miser in his love to obtain gold would enable you to overcome every difficulty and opposition which might beset your path. Live your religion in this land. You will find the advantage of doing so when you get to Zion. Some may say, We are poor and unable to gather. Be thankful that you are poor. It may have operated in favour of you embracing the truth. We want you to get rich feelings and feed on rich thoughts. Feel that you are of heaven's nobility, and that your Father is rich. Individuals like to talk of their rich relations, although they themselves may be poor. They will say—"This is my uncle," or, "That is my relation: he is very rich, and owns a large estate."

Our Father is rich, and owns all the earth and the fulness thereof; and we are heirs to those blessings. We want you old Saints to gather out and make room for others who are waiting to fill your places, and so give aid and strength to the truth, and thereby bear a powerful testimony. "But," says one, "will not the Saints continue to be driven?" We answer, They will not: they are in the place where God would have them. Had the Saints remained in Missouri or

Illinois, they could not have developed their social policy and government; and here we see the wisdom of God in permitting them to be driven by their enemies; for in the present state of America they would have been expected to take part in the war just commenced, and the Nauvoo Legion would have been called out, and (like Uriah,) would have found their place in the front of the battle. We want you to fulfil all the requirements of to-day—to pay your Tithing, that we may have means to assist the poor to gather. Those that have no Tithing can pay none; but those

that have, it is their duty to pay it. We wish you to donate to the Mission Fund, for those that preach the Gospel must eat. Brother Cannon informs me that the expenses of the Mission have been reduced one-half. May God bless you, and may you be gathered with his Saints, is my prayer in the name of Jesus Christ." Amen.

Congregation sang—"The Spirit of God like a fire is burning." Benediction by President Cannon. Conference adjourned.

HENRY WALTERS, *Reporter.*

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

I made the following reply:—

"THE GLOBE."

'The wise shall inherit the glory, but shame shall be the promotion of fools.'—[Solomon's Proverbs.]

In the *Daily Globe* of March 14th, Mr. Blair notices my 'Views on the Powers and Policy of our Government,' under the head of 'A new Advocate for a National Bank,' with remarks and extracts. As it does not bespeak a gentleman to tell all he knows, nor indicate wisdom to murmur at the oddities of men, I rarely reply to the many remarks, sayings, and speculations upon me and my plans, which seem to agitate the world; for, like the showers upon the verdure of the earth, they give me vigour, beauty, and expansion. But when a man occupies a station in his country which ought to be honoured as an exaltation, which ought to be sustained with dignity, and which should be filled by a friend and a patriot of the nation, too wise to be cozened by counterfeit principles, too great to blur his fame with sophistry, too proud to stoop to the vanity that is momentarily wasting the virtue of the Government, and too good to act the hypocrite to accumulate wealth or to frustrate the ends and aims of justice, I feel it my duty to bring forth the truth, that the man and his measures, if right, may be sustained; and if wrong, may be rebuked.

Without reference to men, parties, or precedents, the plan of banking suggested in my 'Views' is assumed upon the all-commanding, and, worthily considered, omnipotent petition of the people; and whether as a 'fiscal agent,' 'great financier, prophet, priest, or king,' I act wisely and righteously, so as to answer their virtuous prayers,

without fear, favour, or partiality, and produce union, give satisfaction to twenty millions of freemen, rather than sport with their holy supplications to boost a few hungry, crafty, hypocritical demagogues into office to gamble for the 'loaves and fishes,' no matter whether the game is played 'upon the tables of the living or the coffins of the dead;' or whether I raise the honour and credit of the nation above the little, picayune, cramped, narrow-minded schemes of the dominant, undominant, and would-be dominant parties, cliques, knots, and factions; or whether, like the venerable fathers, I launch my new ship into the great ocean of existence, and, like them, luckily bring relief to the oppressed, is all the same, so long as the people are honoured as noble in their patriotism and almighty in their majesty. "Vox populi, vox Dei!"

But it is extraneous, irrelevant, and kick-shawing to connect me or any part of my 'Views on the Powers and Policy of the Government' with Mr. Clay, Mr. Webster, Mr. Adams, Mr. Benton, Mr. Calhoun, Mr. Mr. Van Buren, or any of their galvanic cronies. What have they done to benefit the people? The simple answer is, *Nothing* but draw money from the treasury. It is entirely too late in the age of this republic to clarify a Harry of the West, disify a Daniel of the East, quidify a Quincy of the Whigs, or bigify a Benton of the Democrats, leaving Mr. Calhoun and Mr. Van Buren such fair samples of beguile democracy, that he that runs may read. As the beautiful excellence of ~~the~~ head ~~of~~ may be a *desideratum* only remedied by the '*Excelsior*' of the brain, so a great man ought to exhibit his wisdom by his liberality to the unfortunate among men as a token of philanthropy, unbounded by party lines, unfettered by

chain-cable opinions, and untrammelled by cast-iron rules. Why slur the noble project of letting the prisoners go free by petition? It is sanctioned by ancient custom, it is the counsel of God, and would be the only visible testimony to the world that this realm is what it professes to be—a *Government of liberty!*

Heaven, earth, and hell know that the penitentiaries of the several States are a disgrace to the United States, and a stink in the nostrils of the Almighty. And the county and city prisons are still worse. Unfortunate men, and in nine cases out of ten *innocent*, are hurled into prison by corrupted judges, suborned witnesses, or ungodly men who gamble themselves into Congress, into legislatures, into courts, into churches, and into notice and power, and then *damn* their friends and fellow-beings to prison, wretchedness, and ruin. And in ninety and nine cases out of a hundred, the prisoners are treated meaner than dogs, half-starved to put money into the pockets of speculators, fed upon unwholesome provisions, whipped without mercy, and even murdered with impunity. Look at the beastly conduct of * * * to the female in Auburn State Prison, N. Y. Remember, a man was whipped to death, not long since, in Alton Penitentiary, Illinois; and it is not uncommon to lacerate, with the 'rope's end,' thirty men at once in the parish prison of New Orleans; so that the voice of reason now cries from the vast number of prisons and the multiplying number of prisoners in the United States for relief; and the death-like groans from cells, bastiles, castles, and cursed holes throughout the whole earth, is ascending up into the ears of the Lord of Sabaoth to be avenged of such cruelty. And when great men in high places see a Governor Reynolds shoot out his own brains with a rifle, or gaze upon the havoc made by the bursting of a 'great gun' among the 'executives' of the nation, then know ye the hour of his judgment is come!

The United States is the boasted land of 'liberty,' where 'these truths are held self-evident—that ALL men are created equal, and endowed by their Creator with certain unalienable rights; that among these are life, LIBERTY and the pursuit of happiness;' but at the same time, in the face of these truths, slavery is tolerated by law, imprisonment is tolerated by law, and murder is tolerated by law, and even fifteen thousand free citizens are exiled from one State to another, and the General Government has no power (according to the opinions of Van Buren and Benton,) to redress the wrong.

Oh, Queen Victoria, and ye Lords and Commons of Great Britain, what think ye of a Republican Government?—and how do

you imagine your daughter will come out in her attempt at *equal rights* and reigning in righteousness? Pshaw! (will they answer,) your coffers are robbed with impunity; your citizens are mobbed, and driven like chaff from the threshingfloor; and the Government, controlled by a set of money-gambling, chicken-hearted, public-fed cowards, cannot redress you! Ask the reigning sovereigns of Europe, Africa, and Asia, what they think of the boasted republic in America, and will they not laugh in the face of the whole world, and taunt the United States by exclaiming, Ah, ha! ah, ha!

If there is any power in a Republican Government, in a real case of necessity, you have failed to find just men to exercise it. Party spirit cuts the cords of union, patronage veils the face of justice, and bribery closes the lips of honour, and when the wicked rule the people mourn.

Perhaps it may be said, "The Government has been adequate to the calls of justice." And I answer, If it has, it was because the officers in authority considered their honour and the rights of the people paramount to *patronage, pelf, and popularity!*

They were patriots who carried out the poet's explanation of true greatness—

'A wit's a feather, and a chief's a rod;
But an honest man's the noblest work of God.'

It is said that 'Out of the abundance of the heart the mouth speaketh,' and when men are called 'quadrupeds,' and ridicule occupies the place of reason, and the virtue, dignity, honour, power, and majesty of the people seem to be buried in rubbish, covered with dust, mildewed with fog, tainted with treachery, burlesqued by blackguards, or humbled by debauchees, it is high time for humanity to exclaim—'How has the gold become dim, and where has the glory departed?'

The only suggestion worthy of commendation relative to a national bank, in Mr. Blair's remarks, is, that the mother bank should be located at Nauvoo.

This is correct; for Nauvoo, as a city, collectively or individually, cannot be reproached with dishonour, crime, corruption, or bribery. Neither has a Swartout or Price mingled his millions with the majesty of monarchs by walking out of the unwalled and ungated Nauvoo. The blood of commodores and Congress men, shed by the heaven-daring, hell-begotten, earth-disgracing practice of duelling, has never stained the virtuous soil or city of Nauvoo. Nor does a slave raise his rusting fetters and chains, and exclaim—'O liberty, where are thy charms?' Wisdom, freedom, religion, and virtue, like light, love, water, and air, 'spread undivided and operate unspent' in the beloved Nauvoo, while the

gay world and great politicians may sing, and even the 'great *Globe*' itself may chime the melodious sounds:—

Hail, Columbia, '*free and equal*',
Lo, the Saints, the Mormons, bless ye!
Felt thy glory most severely,
When Missouri gave them *Jesse*.
Hail, Columbia, '*free and equal*',
Negro slaves, like common cattle,
Bought and sold for cash at auction;
Prayers and chains together rattle!
Hail, Columbia, '*free and equal*',
'Liberty,' as patriots won it,
Crown'd the 'head' of freemen's money;
Now the goddess sits upon it!
Hail, Columbia, '*free and equal*',
'Gold and silver' is thy 'tender';
Treasury notes (aside from Biddle)
Foreign loans and fallen splendour!

As the '*world is governed too much*,' and there is not a nation or dynasty, now occupying the earth, which acknowledges Almighty God as their lawgiver, and as 'crowns won by blood, by blood must be maintained,' I go emphatically, virtuously, and humanely for a THEO-DEMOCRACY, where God and the people hold the power to conduct the affairs of men in righteousness, and where liberty, free trade, and sailor's rights, and the protection of life and property shall be maintained inviolate for the benefit of ALL. To exalt mankind is nobly acting the part of a God; to degrade them is merely doing the drudgery of the Devil. '*Unitas, libertas, caritas, esto perpetua!*'

With the highest sentiments of regard for all men, I am an advocate of unadulterated freedom.

JOSEPH SMITH."

Tuesday, 16.—Rode out to brother Greenwood's, but he was not returned. 5 p.m., had a long talk with Chauncey L. Higbee and Esq. Marr in front of my house, and read to them Dr. A. B. Williams and Mr. M. G. Eaton's affidavits before Esq. Wells. The Twelve Apostles met in council.

Wednesday, 17.—Rode out with brother H. C. Kimball and William Clayton to the steamboat landing. Remainder of the day at home.

Thursday, 18.—9 a.m., went into General Council until noon and introduced J. W. Coolidge, D. S. Hollister, and added L. Wight's name.

While at dinner I made mention of the report that Foster, Higbee, &c., were paying some one's board at my table so as to catch something against me; so, that if the report is true, they may have something to carry back.

2 to 5½ p.m. in council.

At 6 p.m., B. Young, W. Richards, J. Taylor, G. A. Smith, H. C. Kimball, W. Woodruff, of the Twelve Apostles; A. Cutler, S. Bent, G. W. Harris, A. Johnson, W. Marks, of the City Council; C. C. Rich, A. Lyman, of the High Council; W. W.

Phelps, N. K. Whitney, John Smith, J. M. Bernhisel, Joseph Fielding, G. J. Adams, E. Snow, R. Cahoon, J. W. Coolidge, John Scott, J. D. Lee, Levi W. Hancock, S. Williams, Jos. Young, J. P. Greene, J. D. Parker, A. McRae, G. D. Watt, and W. Clayton held a council and unanimously cut off Robert D. Foster, Wilson Law, William Law, and Jane Law, of Nauvoo, and Howard Smith, of Scott County, Illinois, from the Church of Jesus Christ of Latter-day Saints, for unchristianlike conduct; and their names were published in the *Times and Seasons*.

Friday, 19.—A company of about 80 Saints arrived.

In the evening, rode to the upper steamboat landing.

Saturday, 20.—Emma started for St. Louis to purchase goods.

I rode out with Dr. Bernhisel and my boys Frederick and Alexander to the prairie, which is now very green.

Elders B. Young and W. Woodruff rode to Lima and spent the night with Father Morley.

Sunday, 21.—At home; rainy day. A meeting at the Stand. Elder Erastus Snow preached "On the Law of Nature."

Elders Young and Woodruff attended a Conference and preached to the Saints in Lima, where 26 Elders volunteered to go out preaching.

Elder Kimball attended a Conference at Ramus.

Monday, 22.—All night lightning, thundering, raining, with strong east wind which continued through the day.

The river is very high; all the mills in the city stopped on account of the high water.

This morning a man, who had put up at my house, told me he wanted to see me alone. I went into my room with him, when he told me he was a prophet of God, that he came from Vermont, and he prophesied that this Government was about to be overthrown, and the kingdom which Daniel speaks of was about to be established somewhere in the West, and he thought in Illinois.

My brother William arrived from New Jersey with some 40 or 50 Saints. I spent some time with him in the evening.

Elders Young and Woodruff started for Nauvoo; but, on account of a tremendous storm of hail and rain, they were glad to take shelter at brother William Draper's, where they spent the night.

Tuesday, 23.—From 9 to 12 a general meeting of citizens, friendly to my election, was held in the Hall, to elect a delegate to go to the Baltimore Convention, to be held on the first Monday in May. D. S. Hollister was elected.

198 From 3 to 5 p.m., again assembled, and many speeches were made, &c.; and appointed the second Monday in May to hold a State Convention at Nauvoo.

In the evening, visited Agnes, my brother Carlos' widow, and Dr. Richards, with Hyrum.

Wednesday, 24.—Rode up to the steam-boat landing, where we found Elder J. M. Grant, who introduced me to Judge William Richards, of New Jersey: took him to brother Winchester's.

In the evening, brother Ezra Thayer, Dr. Richards, and Dr. Williams were in my room, and a man who boarded at the Masonic Hall. At their request, I gave them a history of the Laws' proceedings, in part, in trying to make a difficulty in my family, &c.

Gave recommendations to Elders Amasa Lyman and D. S. Hollister.

Thursday, 25.—Emma returned from St. Louis.

A brother who works in the *St. Louis Gazette* Office came up at the same time, and wanted to know by what principle I got

so much power, how many inhabitants and armed men we had, &c. I told him I obtained power on the principles of truth and virtue, which would last when I was dead and gone, &c.

In General Council from 10 till 12, and from 2 to 5, when they adjourned *sine die*, after appointing a State Convention to meet in Nauvoo on 17th May. The Council then dispersed to go abroad in the nations.

Thursday, 25.—Instructed Dr. Richards to make out a writ of Habeas Corpus for Mr. Jeremiah Smith, of Iowa, who was expecting to be arrested by the U. S. Marshal for getting money which was due him, as he says, at Washington.

A play on rational amusement was to commence this evening, but a most tremendous shower of rain and large hail from the S. W. commenced about 6 p.m., which prevented it. The small creeks rose over four feet high, overflowed their banks, sweeping away fences, and doing considerable damage.

The Mississippi river is higher at this place than ever known by the oldest inhabitant.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1861.

WHAT THE SAINTS ARE CAPABLE OF DOING.

It must be very gratifying to every lover of the cause of God to peruse President Young's letter, in which he alludes to the efforts that are being made this season, by the Saints in Zion, for the deliverance of their brethren and sisters who are dwelling in Babylon. It is in such striking contrast with the spirit at present prevailing among men, that it is noteworthy. As brother Elias Smith truly and appropriately remarks, in an editorial in the *Deseret News*, upon this subject:—

"A knowledge of the mere fact that a people who have, in the language of prophetic vision, been 'peeled,' 'trodden down,' and 'cast out' from the midst of plenty to an uninhabited and unknown barren desert, and there also pursued by the 'dogs of war,' envenomed by the bitterest feeling of hellish misrepresentation and sectarian hate, no sooner find themselves relieved from the immediate necessity of guarding their peaceful homes and families from the assassin's hand and the spoiler's snare," than they unite by the influence of one inspiration and rise up to the deliverance of their still enslaved brethren, should produce in the hearts of the children of men, who watch for the realization of the promises made to the fathers of Israel, the liveliest feelings of gratitude."

It is not a people whose coffers are filled with the accumulated earnings and profits of long years' successful enterprise in agricultural or commercial pursuits who are making these exertions, but a people whose whole time and means are needed to secure a subsistence for themselves and families—a people whose only wealth consists of the blessings of the Lord upon their strong arms, fruitful and persevering

minds, and industrious habits, and who have to wring from the elements, by severe and unremitting toil, the means of rendering that assistance which they have so freely proffered. When it is remembered that it is a people thus situate who are making these exertions, then do their efforts and benevolent liberality stand out in striking contrast with the selfishness and grasping cupidity of the age.

How irreconcilable such a course on the part of the Saints in the Mountains is with the practices their enemies have imputed to them! They have circulated the story in times past, (and we hear it occasionally still,) that the only object the Latter-day Saints have in view, in inducing the converts to their faith to go to America, is, to fleece them. They have also said that when they have once entered the portals of Great Salt Lake City, further egress therefrom is denied them: they are as though the grave had closed over them, so far as escape is concerned. Yet here are the various settlements of the Latter-day Saints throughout Utah Territory, contributing men, oxen, and waggons sufficient to make up four companies, for the express purpose of, not fleeing from the country and the much-talked-of "despotism" that is said to prevail there, but bringing in the poor and the destitute who are unable to reach there unless they are helped.

The following numbers of men, oxen, &c., having been contributed and sent down for this purpose—the public oxen, waggons, &c., to assist any who may need help, and the private oxen, waggons, &c., to assist special families:—183 public waggons, 20 private waggons; 1,575 public oxen, 124 private do.; 194 public teamsters, 23 private do.; and 136,000 pounds of flour to be taken beyond the South Pass for the immigration, besides an abundant outfit of flour and other things for teamsters, &c.; 16 or 18 men as guards, 34,348 pounds of flour for sale to pay ferrages, buy waggons, groceries for return, &c. This looks like the very opposite of that system of "fleecing" which has been talked about, and those repressive measures which were said to be enforced to prevent the departure of of any who might wish to withdraw. But will this evidence—another added to the multitude of evidences already accumulated—have any effect to prevent the enemies of truth from manufacturing and circulating, and the unthinking and unreasoning believers in falsehoods from swallowing, the stupid, stale stories similar to those which have heretofore gone the rounds? If it should, we shall be agreeably disappointed.

This movement of the Church to extend the helping hand to the Saints who are desirous of gathering has given as much general satisfaction and pleasure to the Saints in the Mountains as anything that has been done for a long time, and we feel confident that it will be received by the Saints throughout this Mission also with unmixed satisfaction. We shall be disappointed if they do not manifest a disposition to emulate the noble example set them by the Saints in Zion. There may be some of that class to which Elder Owen refers in his letter, who may feel "bad" because of our exhortations to the Saints upon these points. But we should be recreant and untrue to our calling were we to hold our peace at a time like the present—a time that requires all the faith united with the works of which the Saints are capable. We have their welfare and salvation too much at heart to refrain from telling them what is for their good. We know by experience that when an individual or a people become so poor in their feelings as to neglect to do their share in aiding to roll forth the work of God, they are poor indeed. There is a poverty of faith

128 From 3 to 5 p.m., again assembled, and many speeches were made, &c.; and appointed the second Monday in May to hold a State Convention at Nauvoo.

In the evening, visited Agnes, my brother Carlos' widow, and Dr. Richards, with Hyrum.

Wednesday, 24.—Rode up to the steam-boat landing, where we found Elder J. M. Grant, who introduced me to Judge William Richards, of New Jersey: took him to brother Winchester's.

In the evening, brother Ezra Thayer, Dr. Richards, and Dr. Williams were in my room, and a man who boarded at the Masonic Hall. At their request, I gave them a history of the Laws' proceedings, in part, in trying to make a difficulty in my family, &c.

Gave recommendations to Elders Amasa Lyman and D. S. Hollister.

Thursday, 25.—Emma returned from St. Louis.

A brother who works in the *St. Louis Gazette* Office came up at the same time, and wanted to know by what principle I got

so much power, how many inhabitants and armed men we had, &c. I told him I obtained power on the principles of truth and virtue, which would last when I was dead and gone, &c.

In General Council from 10 till 12, and from 2 to 5, when they adjourned *sine die*, after appointing a State Convention to meet in Nauvoo on 17th May. The Council then dispersed to go abroad in the nations.

Thursday, 25.—Instructed Dr. Richards to make out a writ of Habeas Corpus for Mr. Jeremiah Smith, of Iowa, who was expecting to be arrested by the U. S. Marshal for getting money which was due him, as he says, at Washington.

A play on rational amusement was to commence this evening, but a most tremendous shower of rain and large hail from the S. W. commenced about 6 p.m., which prevented it. The small creeks rose over four feet high, overflowed their banks, sweeping away fences, and doing considerable damage.

The Mississippi river is higher at this place than ever known by the oldest inhabitant.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1861.

WHAT THE SAINTS ARE CAPABLE OF DOING.

It must be very gratifying to every lover of the cause of God to peruse President Young's letter, in which he alludes to the efforts that are being made this season, by the Saints in Zion, for the deliverance of their brethren and sisters who are dwelling in Babylon. It is in such striking contrast with the spirit at present prevailing among men, that it is noteworthy. As brother Elias Smith truly and appropriately remarks, in an editorial in the *Deseret News*, upon this subject:—

"A knowledge of the mere fact that a people who have, in the language of prophetic vision, been 'peeled,' 'trodden down,' and 'cast out' from the midst of plenty to an uninhabited and unknown barren desert, and there also pursued by the 'dogs of war,' envenomed by the bitterest feeling of hellish misrepresentation and sectarian hate, no sooner find themselves relieved from the immediate necessity of guarding their peaceful homes and families from the assassin's hand and the spoiler's snare," than they unite by the influence of one inspiration and rise up to the deliverance of their still enslaved brethren, should produce in the hearts of the children of men, who watch for the realization of the promises made to the fathers of Israel, the liveliest feelings of gratitude."

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under such circumstances that is dangerous. It is as some have told brother Owen, when they did five times more than they do now, they were better off and felt much better. The poorest of the Saints, when they do their duty, however little that may be, even if no more than did the poor widow spoken of in Scripture, feel rich in their feelings, and are much more capable of accomplishing everything that may be required of them than they would be if they felt otherwise. Such a course develops faith; an opposite course dwarfs it.

ARRIVALS OF SAINTS AT NEW YORK.

WE publish with great pleasure in our columns this week the letters received by the last mail from New York, announcing the safe arrival of the companies of Saints who left these shores for the land of Joseph on the ships *Manchester* and *Underwriter*. Of the voyage of the *Manchester*, we know but little more than that the Saints who embarked on her, arrived in safety on the 14th of May, having had a very pleasant trip. The details of the voyage we have not received. The Saints lost no time in New York; they pushed on west the evening of the same day on which they landed.

The voyage of the *Underwriter* is described as being a happy one, and characterized by a good spirit and feeling among the Saints. They landed on the 22nd of May, having been one day longer on the passage than the *Manchester*. Both, however, made the trip in much quicker than average time. Respecting the Saints upon the *Underwriter*, brother N. V. Jones writes from New York under date of May 24th:—

"This company were landed at Castle Garden on the 22nd instant, and proceeded for the West last evening. I have succeeded in forwarding, besides the Missionaries, about thirty-five adult passengers who were deficient of means to proceed further than New York, which gave much joy to them and their fellow-travellers. I was enabled to do so by donations received. Brothers Orson Pratt, Erastus Snow, and Hooper were here on the arrival of the Saints, which has proved a great blessing to the Saints."

We sincerely trust that the remainder of the journey to Zion may prove as prosperous and speedy as the passage between this port and New York has been safe and pleasant.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, May 2, 1861.

President George Q. Cannon.

Dear Brother,—On the 18th of April I wrote quite fully to yourself and brothers Amasa and Charles, since when I have no letter from you to acknowledge; still I feel writing to you again, for I am well aware of your anxiety to receive a word from home.

As previously advised, the four companies for Florence began to *rendezvous* near the mouth of Big Kanyon Creek Kanyon on the 20th ult., and on the 23rd began to file through the kanyon; and to-night the rear company will

camp on the Weber. There are upwards of 200 waggons, besides some 30 waggons to be bought of Mr Schuttler, and four yoke of cattle to each waggon sent and to be bought. Brothers Joseph W. Young, Ira Eldredge, Joseph Horne, and John R. Murdock are the captains of the companies, and they take some 150,000 pounds of flour to deposit at suitable points east of the South Pass. Should that amount of flour prove insufficient to enable the companies to come through, we propose supplying the deficiency from here, as they will probably have enough to last them to this side of the Pass. Brothers Warren S. Snow, Jacob G. Bigler, George Pea-

cock, John D. Chase, and eleven others accompany the train to Florence on their way to the fields of their missions in the States, Europe, and the Cape of Good Hope.

We confidently anticipate that the assistance now forwarded will clear Florence of all the Saints who may be there wishing to come through this season and notwithstanding the excitement abroad in the land, we anticipate that the brethren will travel so compactly, act so faithfully and prudently, and constantly be so on their guard as to travel in safety to themselves, animals, and property.

By last night's pony, which brought dates to the 26th ult., we learn that the excitement in the States is constantly waxing fiercer, all parties merging under the geographical distinction of North and South, and with increasing bitterness taking sides in accordance with said geographical party line, with every prospect of their speedily precipitating themselves into civil war. Under existing circumstances, the turning our immigration into the northern route and away from St. Louis was manifestly designed for good, and it is not likely that they will be seriously inconvenienced by the present troubles—at least, not during this season. It is supposed by some that the Indians on the route east of the Mountains may be inclined to be a little troublesome; but the four companies from here are particularly instructed to be ever on the alert, and at no time to be so far apart but what they can assist each other upon short notice; and brothers Joseph W. Young, Ira Eldredge, Joseph Horne, and John R. Murdock, with brothers Jones and Gates, will organize and arrange all the companies to travel in like manner, and each company reasonably strong of itself. As "there is no danger in being safe," we trust that the immigration will be faithful and prudent in their conduct, and that their faithfulness and good conduct will so secure to them the blessings of Heaven in their travellings and campings, that they will be privileged to arrive safely in our "mountain retreat."

I was gratified to learn that even so many as there are were about to emigrate from Scandinavia, Switzerland,

and the British Isles, and many here could rejoice in being able to speedily deliver from bondage all who desire to join their faith and works with us in building up the kingdom of God on the earth. But we feel satisfied to 'bide the time and ways of the Lord for carrying on his work, realizing that all things have their times and seasons, and trusting that the Saints abroad will diligently unite their faith and good works with ours for their escape to this peaceful refuge appointed for the hiding of Israel, until at least a portion of the indignation of the Almighty be past.

The elements continue propitious for the products of fields and gardens, and home affairs continue to be characterized by peace, industry, and increasing zealousness for good works.

Your family and the families of the Elders from here on missions are well and doing well, so far as I am informed, as are also the people generally.

Praying that all needed blessings may attend you, brothers Amasa and Charles, and all who are labouring for the truth,

I remain your brother in the Gospel,
BRIGHAM YOUNG.

New York, May 24, 1861.

To George Q. Cannon.

Dear Brother,—The ship *Underwriter* arrived on Tuesday, the 21st, having had a very prosperous time. No deaths, excepting two small children, which I understand were sick when they were brought on board. Through the aid of some contributions, the most of the passengers left for Florence last evening, at which point they will be obliged to wait some time, or for the teams from Utah.

For several weeks past I have been in Philadelphia, at which place the Gospel seems to be taking hold of the hearts of some of the people. A few are being baptized every week. The Saints through these lands are using great exertions to emigrate. It is very difficult for the poor to find employment, and it is to be feared that many will greatly suffer before another year passes.

Elder E. Snow is with me in this city. Our delegate, Captain Hooper, is also here. He contemplates return-

ing to Utah this summer. L. N. Scovil and Christopher Merkley are here.

Our latest advices from Utah inform us that 200 waggons, with four yoke of oxen each, and some loose cattle, left for the frontiers on the 24th April, bringing with them about 150,000 lbs. of flour, to be deposited at different points east of the South Pass, for the benefit of our emigration. All things are in a flourishing condition in our Territory; but, alas for the great American republic, her death-struggles have come, and they will be long and terrible. Please give my kind regards to the brethren in the Office.

Yours truly,
ORSON PRATT, Sen.

New York, May 21, 1861.

President George Q. Cannon.

Dear Brother,—I take pleasure in informing you of the safe arrival of the ship *Manchester* on Tuesday, the 14th instant, with a company of Saints, under the charge of Elder C. W. Spencer. I visited the ship in company with brothers Erastus Snow and Thomas Williams, and felt much gratified in meeting with the Saints, who appeared in good health and excellent spirits. They were landed on Wednesday, and, after attending to the routine at the Castle Gardens, proceeded west at 10 p.m. the same evening, accompanied by about twenty-two Saints from the New York Branch.

A small company of Saints, numbering about twenty-two, are now here from the Cape of Good Hope, waiting to proceed to Florence with the company per *Underwriter*. The New York, Philadelphia, and Boston Saints, consisting of from three to four hundred, will start for the frontiers about the 12th June.

Brother Pratt is now with me, and unites with me and brother Williams in kind love to yourself, brothers Lyman and Rich, and all with you.

Respectfully yours,
N. V. JONES.

Ship *Underwriter*, (50 miles from New York,) May 21, 1861.

President G. Q. Cannon.

Dear Brother,—We address a few lines to you with pleasure, knowing the anxiety which will be felt concerning

the condition of this ship's company, not only by you, but by the whole British Church.

After our appointment by the Presidency on the 21st April, we proceeded to organize the company placed under our watchcare. We divided them into nine wards—four on each deck, with a separate ward for the bachelors. A suitable man was appointed over each ward to watch the interests of the people and give them suitable advice. We got everything ready for sea as quickly and merrily as possible, and on the 23rd the ship weighed anchor. The steam-tug had us in tow all night. We had a very mild and pleasant time during the remainder of the week.

On Sunday, the 28th, the sacrament was administered in all the wards simultaneously at half-past nine, a.m. In the afternoon at three o'clock, brother Penrose preached a discourse on deck. In the evening we had a fresh breeze of wind; also on Monday and Tuesday most of the people were sea-sick. We will not stop to describe the peculiar pleasures attached to this delightful recreation, (sea-sickness,) as we do not wish that the Saints, by anticipation, should be deprived of its peculiar sensations and benefits. They must wait with patience till they come. Experience will be the best schoolmaster. However, the wind died away, the qualms departed, the Saints rose on their legs again, and the weather became fine and pleasant.

On Sunday, May 5th, the sacrament was administered as before, at three, p.m. Brother Andrus delivered a discourse on the deck, after which the wind freshened again; and on Monday it blew pretty stiffly. Brother Andrus was taken sick, and on Tuesday was confined to his bed, where he was confined for a week, suffering severely; but by the blessing of God, and through the faith and constant prayers of the Saints, he recovered and is now enjoying health. During this week the weather was foggy and cold.

Sunday, May 12th.—Meetings as before, except that the afternoon's meeting, in consequence of the cold, was held between decks. Brother Penrose preached to the Saints. After meeting, the wind freshened again; and on Tuesday we had a brisk gale, which lasted till midnight.

No damage, however, was done to any one, and the songs of the Saints could be heard sounding cheerily while the ship rolled and pitched, and the angry winds howled and grumbled through the tops.

Sunday, May 19th.—A lovely day, but a dead calm. Meetings as usual in the morning. Brother Duncan preached on deck in the afternoon. A breeze as usual after meeting, towards night. Monday, a strong gale—every thing playing a game of "pitch and toss," unless it was tied; and then it looked as if it wanted to. To-day we have a pilot on board, and are sailing quietly towards the oft-mentioned and greatly-desired port of New York.

During our voyage we have had two deaths—infants,—who were nearly deficient of the breath of life before we started. The first, sister McClean's son James, of Coventry, aged 15 months on 29th April. The second, Janet Gillespie, daughter of Alexander and Mary Gillespie of Scotland, May 13th, aged 18 months. Both died of consumption, and both were enclosed in metal cases to take ashore. We also had two marriages; the first on 22nd April, between Wm. Alfred Garrett and Ann P. Wilkins, both of Coventry; the second between John N. Hinton, of Birmingham, and Emma Spendlove, of Rowington, Warwickshire, on 19th of May.

The general health of the passengers has been good, no epidemic diseases of any kind having manifested themselves. Brother Duncan has been in good health all the way, and has been able to get round among the people all the time. Brother Penrose suffered considerably from sea-sickness for a few days.

We cannot speak in too glowing terms of the good spirit and feeling manifested by the Saints on this happy voyage. The power of God has been with them, and they have governed themselves according to the counsels which have been given them, almost without an exception.

May 23rd.—We arrived on the 22nd, and the majority of the company are about to start to Florence. We found brothers Pratt, Snow, Jones, and Hooper all well.

With heartfelt gratitude to God for his abundant goodness to us, and with

love to brothers Lyman and Rich, and the brethren in the Office, to yourself, and all the Saints in the British Mission, we remain yours in Christ,

MILo ANDRUS,
HOMER DUNCAN,
CHARLES W. PENROSE.

ENGLAND.

Newport, Monmouthshire, June 11, 1861.
President Cannon.

Dear Brother,—I am happy to inform you that the work of God is progressing in the Herefordshire Conference, if not very rapidly, steadily and substantially. With but few exceptions, the Priesthood and Saints are unitedly striving to enhance the interest of the kingdom of God upon the earth. The Spirit and power of the Almighty is increasing upon the people, manifesting itself in the gifts of the Gospel, such as tongues, interpretations, prophecy, &c. Our meetings are generally well attended by strangers as well as Saints.

During the last three or four months we have baptized some twenty persons; during the last week, eight, and several more we expect in a few days.

The Conference is very widely extended, and we have a great many calls for preaching—more than we can possibly respond to, there being only only one Travelling Elder in the Conference besides myself. If we could get two or three energetic Elders, filled with the Holy Ghost, to labour in the Conference, their time could be very profitably spent. I suppose you cannot direct us how to obtain such men. At present we have very useful men in the Conference who might occupy such positions, but they are nearly all married, and the Conference is too poor to support their families.

We are opening new preaching places weekly, hoping and praying that God will send more labourers in the vineyard soon. I rejoice to know that our prospects are brightening daily, and that they are at present by far more flattering than I have known them since I returned from Zion. We are sanguine in the belief that we shall baptize a great number this summer. Indeed, I may further add that although I have been intimately acquainted with this Conference for years, I never saw things present a more healthful aspect than

they do at present; but as far as the people's temporal condition is concerned, I never knew it so bad. They are certainly poor, but poorer because they think they are. They imagine they are too poor to pay Tithing, or to pay towards their emigration; but I think they will find out their mistake soon. Some already tell me that when they paid five shillings to every one they pay now, they were better off, and felt much better. But they are in many instances blind to their real interest; and because of by-gone occurrences, some feel bad to hear you make mention of matters. The reaction is certainly great in this

part; but the people are a good people, considering their knowledge.

Our District President, brother Gibson, frequently visits us, rendering material aid, and imparting new impetus to the machinery.

I rejoice with exceeding great and increasing joy in the work of God, and in bearing testimony to old friends and acquaintances.

May God bless your every exertion to spread the truth and defend the cause of Zion on the earth, is the prayer of your brother and fellow-labourer in the kingdom of God,

W. O. OWEN.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.

The *Gazette de France* publishes a telegram stating that, in the recent fight between the Turks and the insurgents in the Herzegovina, the former were defeated. Dervish Pasha was marching with 4,000 men against the insurgents, by whom his vanguard had been beaten. His troops were discouraged. The sub-governors of the province had refused to recognize the concession made to the Christians in Omar Pasha's proclamation, as being in opposition to the dogmas of the Koran.

A letter from Rome in the *Nazionale* states that, on information derived from the French police, search had been made after a Franciscan monk who had left that city with the intention of assassinating the Emperor Napoleon. The telegraph was set to work, and the disguised monk was found in the neighbourhood of Macon.

The extortions of the Turkish functionaries cause increasing distress among the people. It is asserted that, in Bulgaria, the Turkish authorities have, under threats of death, extorted the signatures of the people to addresses favourable to the existing state of things. Some districts are agitated.

A letter from Athens, of June 1, in the *Ost. Deutsche Post*, mentions the discovery of a conspiracy to seize the palace and force the King to dismiss his Ministers and convocate the National Assembly. About a hundred persons, the letter says, were arrested; two of whom were majors in the army, one a newspaper editor, and another a Russian officer named Bulgaris. Three other editors had fled. Several suspected officers had been removed from their command. The civil war in America has caused so great a rise in the price of cotton at Barcelona that many of the smaller manufacturers

have closed their factories, and thousands of workmen have been thrown out of employment.

In Lisbon, a royal proclamation prohibits the open-air meetings convened on Sundays by the Patriotic Society. It is said that seditious manifestos have been distributed among the troops.

In Naples, land has been given by Government for the erection of a Protestant church.

The *Patrie* says—"The Spanish Admiral Pinzon has received instructions to the effect that, if the Emperor of Morocco should not consent to exchange Tetuan for Mogadore, the Spanish squadron is to take possession of the latter place by force, and disembark there the troops now encamped on the coast of Arragon."

According to advices received from Warsaw, an ordinance has been published there, enumerating the articles of dress which the inhabitants are prohibited from wearing—namely, square caps, Polish tunics, amaranth-coloured waistcoats and neckties, coloured boots and shoes, and any other articles of a showy colour.

At the meeting of the Syrian Conference a definite scheme was agreed to, according to which there will be one Christian Governor for the whole of the Lebanon, to be provisionally appointed by the Porte for three years. The Maronites and Drusses are each to have a sub-governor. Turkish troops will provisionally occupy the main roads of the country.

The *Moniteur* announces the settlement of the question of the government of the Lebanon, and gives the following details in addition to those already known.—The Governor of the Lebanon will have the rank of Muchir, and will reside at Der-il-Kamar.

Order will be maintained in the mountains by militia recruited from the inhabitants of the country. Turkish troops are only to advance into the Lebanon on the requisition of the Governor.

A sanguinary conflict between the British fleet and the natives of Porto Novo, on the west coast of Africa, has occurred. When Mr. Foote, Consul at Lagos, proceeded to Porto Novo for the purpose of obtaining permission for English traders to negotiate with the natives, the request was refused, and the slave-traffic-supporting *Monarch* fired upon the vessel in which he had taken up his quarters. The British fleet was then directed to bombard the town, which was completely destroyed, 700 natives being killed.

The Chinese Government have resolved to establish an English school in Pekin.

The war in New Zealand terminated on the 19th March by the unconditional surrender of the natives.

AMERICAN.

The *Times* says it has been determined to send three regiments of infantry and a sufficient amount of artillery and munitions of war to reinforce the garrisons in British North America. These garrisons had been so reduced of late years as scarcely to afford sentries enough for the protection of the public buildings at the most important military posts; and as their weakness seemed even to invite attack, it has been thought desirable to place them in a position to command respect from any irregular body which, in a moment of excitement, might feel tempted to assail a place which seemed incapable of defence.

A man has been shot dead in the streets of New York for expressing secession views. More riots had taken place in Baltimore, with cries for Jefferson Davis: the secession element there is gaining ground. There has been a clash of arms between the opposing forces in the United States, the Federal fleet having attacked the Confederate forts at Acquida Creek. The secessionists were reported as throwing up entrenchments at Manassas Junction, and at Alexandria they expected reinforcements from Richmond. The Federal forces at Virginia were reinforced by 5,000 men, and strong entrenchments command Alexandria. Twenty counties of Western Virginia have declared against secession.

New gold-fields have been discovered in British Columbia. The auriferous site is called the Cariboo region, on the Fraser River, and considerable quantities of gold have arrived thence to Victoria.

The revolution has been suppressed at Honduras.

Accounts from Tampico mention a recent revolt which had taken place in that city among the soldiers stationed in the fort, in consequence of not receiving their pay. About 15, including some officers, were taken out and shot; after which, order was restored.

We learn from the *Deseret News* that "the Postmaster-General has re-established a post-office at Fountain Green, Sanpete County, and appointed Rees R. Llewellyn, postmaster. A post-office at Tooele city, Tooele county, has also been re-established, and Eli B. Kelsey appointed postmaster.

VARIETIES.

How is it possible to proceed in two opposite directions at the same time?—By walking from the forward to the aft part of a vessel while sailing.

URGENT YANKEE APPEAL.—"The gentleman who inadvertently took our new beaver, and left an inferior article in its stead, will do us an infinite kindness by returning our own, and he shall receive our warmest thanks, and two apologies—an apology for the trouble we have given him, and the apology for a hat he left us."

BOOKS IN BEARDS.—A venerable Spartan being asked why he wore his beard so long, replied, 'That, seeing my grey hairs, I may do nothing unworthy of them.' The same question having been put to a young and red-haired Englishman, he could but pertly reply, 'Oh, I mean to wear it longer yet.'

A Young Hibernian, recently imported, being asked if he intended taking a lass with him to the theatre on Whit-Monday, replied that if he went by himself he should; but if he went with anyone else, he should not.

The following is the exact copy of a notice recently stuck upon the church door of a village only a few miles from Cambridge:—"I Do Hear by give Notis that the Overseer Calls on thursday Eving about 5 o'clock for a rat. Signed, _____, overseer."

A newspaper tells a very good story of a clergyman who, having received a public document, which was ordered to be read in all the churches, and which was particularly obnoxious to the people, shrewdly told his hearers that, though he had positive orders to read the declaration, they had none to hear it: they might therefore leave the church. They took the hint, and the clergyman read the document to empty pews.